



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World and preach the Gospel to every creature."

AMERICAN BOARD.

ABSTRACT OF THE REPORT.

[Continued from page 339.]

CHOCTAWS.

There are six stations in the Choctaw country, viz. Elliot, Mayhew, Emmaus, Goshen, Hebron, and Yoknochkaya. The only missionaries now connected with this mission are Mr. Kingsbury at Mayhew, and Mr. Byington at Yoknochkaya. At the other stations there are besides females, seven teachers, catechists and superintendents of secular concerns.

Owing to the circumstance that a large portion of the Choctaws have removed to the Mississippi during the last fall and winter, those who have remained have been in an unsettled state. Having their thoughts occupied by the prospect of soon changing their country, but little missionary labor has been performed during the year. Most of the missionary families have indeed continued to reside at their respective stations, and continued the schools and meetings on the Sabbath, but they have been principally occupied in preserving the property, and preparing to close the concerns of the mission.

As the committee do not contemplate establishing a mission in the new Choctaw county embracing boarding schools and large farming establishments, the services of some of the missionaries will be no longer required.

The work of removing the Choctaws was carried on with considerable vigor during the last fall and winter. It is supposed that about 7,000 or 8,000 have become settled in their new country, and it is expected that the remainder (consisting perhaps of 12 or 15,000) except those who take reservations, or shall choose to linger about their old homes, will be removed before next spring. The agents who have been concerned in this work appear to have been generally faithful and kind. Still much unavoidable suffering was to have been expected, and has been actually endured. It is no trifling thing to convey 7,000 or 8,000 healthy men, through forests and swamps for 500 miles during a winter of unexampled severity. But when the population of a whole district is gleaned up, including the men and the women, the healthy and the sick, the decrepid and the infant; and carried such a distance under such circumstances, extreme personal suffering must in many instances be inevitable. Some parties, scantily provided with food, bare-footed, poorly clad and without shelter, were overtaken by snow storms in the wide forests of that region. Others in crossing the swamps of the Mississippi were, with their horses, surrounded by the rising waters, from which there was no means of es-

cape. The captain of a steamboat who took off one company of these, who had been six days in this perilous condition, and were nearly starved, said, that he saw at least a hundred horses standing frozen in the mud. The expense of removing, and sustaining these Indians one year in their new country has been, on an average, \$50 each.

The conduct and appearance of the Christian Choctaws on their way have been such as to attract much attention, and exhibit in a very interesting manner the good effects of the mission. They had morning and evening worship in their tents, and steadily refused to work or travel on the Sabbath, unless compelled, and by their quietness, sobriety and good order, presented a striking contrast to the portion of the tribe who had not come under Christian instruction.

Little definite information can be given in respect to the church, and the progress of religion among the Choctaws since the last report. A large portion of the church members from all parts of the nation, as well as of others who have manifested particular interest in religious instruction, emigrated to the new country last fall and winter. Those that remained have been subjected to very great temptations by the introduction of intoxicating liquors and the unfavorable influence in other respects exerted by the great influx of white men in their country. But though some professors have yielded to temptation, most of them have maintained their profession without wavering. The firmness of some has been truly exemplary.

Mr. Byington has made considerable progress in the preparation of a vocabulary and a grammar in the Choctaw language, and is still prosecuting his labors in that department.

The attention of the Committee has been much occupied during the year in making arrangements for closing the secular concerns of the mission. The property which has been under the care of the Board, consisting in improvements on land, buildings, stock, &c., has been accumulated by the application of the joint funds of the Board, the Choctaws and the Government of the U. State. In order that an equitable disposition might be made of it, it was last fall proposed to the President of the United States, that a commissioner should be appointed by him, and another by the Board, and by the Choctaws, who should jointly appraise all the property belonging to the several stations, and dispose of it in the most advantageous manner. This proposition was not acceded to by the President, on the ground that as no provision was made in respect to this property by the treaty with the Choctaws, or any law of Congress, the Executive was not authorized to adopt such a course. A memorial was then forwarded to Congress, praying that measures might be taken to ascertain the value of this property, and that the amount might be reimbursed to the Board, to be appropriated by them for the promotion of education and religion among the Choctaws in their new country. This memorial was referred to the Committee on Indian Affairs, and though no report has yet

been made, it is understood that members of the Committee have expressed themselves favorably, and hope is entertained that the whole, or a considerable portion of the property, now belonging to the Choctaw mission, will be put at the disposal of the Board.

It has been thought best to relinquish all claims to the remnant of the annuity of \$6,000 a year, given by the Choctaws to the Board, and which is to expire in 1836, and to leave it for the Indians to decide whether they will continue to give it to the Board, or dispose of it in some other way.

As the concerns of this mission are now about closing, it seems proper to give a succinct history of it and of its results. It was commenced in the summer of 1818, and has now been in operation a little more than 14 years; 33 men and 33 women have been engaged in it, whose term of labor, on an average, has been a little more than 6 years. Of the men, 5 were preachers of the gospel; 12 school-teachers; 8 farmers; 7 mechanics; and 1 was a physician. The sum expended from the commencement of the mission to August, 1831, was about \$140,000, of which about \$60,000 were from the funds of the Board, about \$60,000 more from the annuity of the Choctaws, and about \$20,000 appropriated by Congress for the civilization of the Indians. The actual value of the mission property about a year ago was supposed to be about \$30,000.

Since the establishment of the mission, 13 stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing in part to scholars, to an amount equivalent to 1,500 scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to 1,000 scholars for one year. A large portion of these have been trained to habits of industry, and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an education which will enable them to read intelligently the Choctaw and English languages, and to transact the common business of life.

The whole number of persons belonging to the churches in the Choctaw nation, under the care of the Board, at the close of the year 1831, exclusive of the mission families and those under censure, was about 360. The whole number who have been received to the churches is about 400, and 244 children have been baptized.

Those who have had an opportunity to form an opinion, it is believed, universally, admit that the mission has imparted to at least a portion of the nation an enlightening, moral, and civilizing influence.

ARKANSAS CHEROKEES.

The stations in the country of the Arkansas Cherokees are at Dwight, Fairfield, and Forks of Illinois.—The missionaries are Mr. Washburn at Dwight, and Dr. Palmer at Fairfield.

The revival of religion which commenced among this people in Dec., 1830, has continued with occasional abatement during the past year. "Not a settlement is known," say the missionaries, "where there are not some anxiously inquiring about their eternal welfare." The whole number who give evidence of a saving change is about 70, and many more are now awakened. The church now consists of 58 members. Large numbers during the year have joined the society in the nation for promoting Temperance. In one neighborhood, at one meeting, 28 pledged themselves to total abstinence. Improvement is every where visible among this people. They are enlarging their farms, providing more comfortable dwelling-houses; and in one neighborhood two grist-mills and a saw-mill are going up.

ARKANSAS CHOCTAWS.

Messrs. Alfred Wright and L. S. Williams are ap-

pointed missionaries to these Indians, and Mr. Williams has already entered the field.

Messrs. Wright and Williams, missionaries, left the old Choctaw nation about the middle of January last, and proceeded towards the new Choctaw country, lying between the Arkansas and Red rivers. Mr. Wright was detained at Little Rock by sickness, but Mr. Williams proceeded from that village about 200 miles in a S. W. direction, and arrived at the eastern boundary of the Choctaw country near the close of March. The Indians manifested great joy on the arrival of Mr. Williams, and at finding themselves remembered by their former teachers. His meetings have been well attended and there has been much solemnity. Numbers have appeared convicted of sin, and some who had formerly backslidden and had been subjected to church discipline, have manifested penitence.

The Christian portion of the Choctaw nation are settled on the Red River 160 or 170 miles south of the Dwight Mission. Most of them are industrious and are rapidly providing for themselves houses, fields, and other means of living comfortably.

The expectation has been held out of escaping from the society and influence of bad white men by removing to that distant country. Mr. Williams remarks; "It is astonishing to see how many men will flock about this poor people, getting either among them or as near them as possible, in order to make a spoil of them and their little all."

CREEKS.

Dr. George L. Weed, physician and catechist, has recently taken up his residence among this people.

For three or four years past the Creeks, settled about 20 miles from Union, have formed a very interesting field of occasional labor for the missionaries at that station, and early in the present year Dr. Weed, in consequence of the pressing invitations of the Creeks for assistance, removed to this country. He was very cordially received by the Creek chiefs, who decided to give him \$400 annually, for the support of his family, and the purchase of medicine. He has been busily occupied since his removal in visiting the sick, and communicating religious instruction.

Mr. Vaill and Mr. Montgomery still continue their missionary labors among the Creeks, and preach to them as often as every other Sabbath. In October, 15 persons were admitted to the church, and in July, 18 more. A revival has been in progress among this people for some time. Mr. Vaill remarks, "Never have I been acquainted with a revival so steadily advancing for four years without intermission."

OSAGES.

There are four missionary stations in the country of the Osages, viz. Union, Hopefield, Boudinot and Harmony. The missionaries are Mr. Vaill at Union, Mr. Dodge at Boudinot, and Mr. Jones at Harmony.

The religious aspect of the station at Harmony has been wholly changed during the year. After the mission family had labored there ten years, without being confident that a single Indian had been converted thro' their instrumentality, and after seeing many who had been fostered and whose intellectual and moral character had been greatly improved in their school, drawn away by Catholic influence, or reverting again to the idle and wandering life led by their people, the Lord has caused them to rejoice by the manifestation of his converting grace among them. In January the attention of many of the children in the school began to be turned to the concerns of their souls. Solemnity and anxious inquiry pervaded. This extended to the children of the mission family and to some Indians and half-breeds who resided in the vicinity of the station, and numbers gave encouraging evidence that they had passed from death unto life. On the 3d of June, 13 persons, 11 by profession and 2 by letter, were received into the mission church. Ten others were candidates

for admission when the last letters were received, and a favorable opinion was indulged of some others.

The Osage settlement at Hopefield has made considerable progress during the year. It now embraces 20 families, who have, in a pretty good state of cultivation, about 70 acres of productive land, on which they raise corn and other grains, and many useful vegetables. The labor of cultivating the lands is performed wholly by the Indians, who are exhibiting continually increasing industry and skill. They are also beginning to raise for themselves many useful domestic animals, so that they have a fair prospect of obtaining an ample supply of bread stuff and meat, without the danger and fatigue of their long hunting expeditions. Some families will probably raise 200 bushels of corn more than they will need for their own consumption. At this place it is now reputable to work. War and hunting are abandoned by nearly all.

Many of the more reflecting Osages at the other towns are becoming fully convinced that their people cannot long sustain themselves by war and hunting; but must turn their attention to agriculture. Some from the Large Osage town, near Union, have earnestly requested that persons might come and teach them.

GREEN BAY.

The Rev. Cutting Marsh is the missionary at this station, and he is assisted by Mr. Stevens, a teacher.

*** Early in the present year an unusual seriousness began among the Indians at this station, having its origin in a series of religious meetings on the three or four first days of January. This state of things continued some months. Great numbers resorted to the place of worship on the Sabbath and on other days—many appeared deeply convicted of sin. Numbers, some of whom were the most debased and wicked of the tribe, expressed a belief that they had obtained mercy. Seven have offered themselves as candidates for the church. The change of character in many is manifest and striking. The schools under the care of Mr. Stevens, have 45 enrolled members. The tribe has now about 800 acres of land under cultivation, and last year raised about 5,000 bushels of corn and wheat, 4,000 bushels of potatoes, besides large quantities of other grains and vegetables. They are annually enlarging their improvements, becoming more industrious, and obtaining a more comfortable subsistence.—Their Temperance Society now embraces more than 100 members, and only 3 or 4 cases are known where individuals have broken their pledge of total abstinence from intoxicating liquors. At a meeting of the Society last spring, one of the members, an Indian, who is himself a striking example of the temperance reformation, delivered a written address, which for propriety and vigor of thought would not do discredit to a civilized and educated man. At few places perhaps was a Temperance Society more needed. Mr. Stevens remarks that during the three years he has resided at the station, not less than ten or twelve murders have been committed in the vicinity, and as many more deaths have happened by drowning, freezing, &c., all of which resulted from the use of ardent spirits. The attention of the people during the year was been much distracted by the precarious state of their political affairs. If the treaty proposed at Washington in 1830 and '31 should be ratified, they expected to be obliged immediately to leave their present lands and improvements for a tract of country somewhere on the west side of Fox river, which, after exploring it, they thought wholly unfit for a residence. The result is yet uncertain. Their efforts to prevent the necessity of a removal have also involved them deeply in debt. They were greatly alarmed early in the year, by the introduction of the small pox among them, the ravages of which were stayed by the timely vaccination of the whole tribe.

[To be Concluded.]

CHRISTIANITY AND HEATHENISM.

The enemies of Missions and Religion have tried to maintain that the heathen whose tender mercies are cruelty are more innocent and happy without the Gospel than with it. Let us take a single Island of the sea as an epitome of the heathen world and illustrate the subject by a few facts.

INFANTICIDE.—Wherever infanticide prevails, the tenderest feelings of nature are superseded by hard hearted cruelty; the maternal bosom, instead of swelling with pity and sympathy, being filled with malignant passions; so that those persons who suppose that a nation in a state of ignorance is necessarily in the state of nature, must admit that they are in error, when informed that the Polynesians practise this crime to an almost unprecedented extent. The deputation, consisting of Messrs. Tyerman and Bennett, sent out by the London Missionary Society, were informed by one of the resident missionaries, that from the evidence accumulated by his brethren and himself, they found that previous to the introduction of the Gospel, *three-fourths* of the children were murdered as soon as born, either by one of the parents, or by others who made a trade of infanticide! A woman once acknowledged to them that she had destroyed eight of her own offsprings, while another confessed that her murders amounted to seventeen! In other respects, too, as we shall afterwards see, these people violated the best feelings of which the heart is susceptible.

FORMER AND PRESENT CHARACTER OF THE OTAHEITANS.—One of the strongest propensities of the islanders was to theft, a crime which the utmost vigilance of Cook was unable to prevent. They even worshipped an idol as the god of theft, whom, however, they would defraud as well as others, evading, by a subterfuge, the accomplishment or the promised sacrifice for success. But since the introduction of Christianity a marvellous improvement has taken place. A pair of gloves lost by Mr. Tyerman were brought to him by the finder of them; and though many packages were left unprotected for several nights, nothing was purloined.

THE POWER OF CHRISTIANITY IN CHANGING SAVAGE NATURES.—“A man called upon us to offer a small present. In conversation with him we were struck with the humility, kindness, and devotional spirit which he manifested. On inquiry, afterwards, it appeared that this very person had been one of the most savage remorseless of his species, so long as he remained an idolater and a warrior. On one occasion, having been sent by Pomare to destroy an enemy, he went, surprised his victim, ripped him up alive, and actually left the wretched man on the spot after his bowels had been torn out—the assassin not having mercy enough to put him out of torture by another stroke. After their ferocious conflicts were over, the conquerors were wont to pile the slain in heaps, with their heads towards the mountains and their feet towards the sea. Next morning they would visit the carcasses to wreak the impotence of an unappeasable vengeance upon them, by mangling them in the most shocking ways that brute cruelty or demoniac frenzy could devise. One would turn up the face of a slaughtered enemy and grinning with fiend-like malice upon it, would exclaim—‘Aha you killed my father at such a place, now I will punish you!’ Another would say to a putrefying corpse—‘You robbed me of my wife, and now I will have my revenge.’ Then they would mutilate the limbs and trample them in the dust, cut off the heads pound it to pulp, dry it in the sun, and, when converted to powder, scattered it on the wind; sometimes even, we have been assured, they would prepare the body itself in such a manner that it became parched up like leather, and then they would wear it over their own

shoulders, in the manner of one of their *tibulas*, thrusting the head through a hole made for the purpose, the arms and the legs dangling down, before and behind till the loathsome envelope dropped, piecemeal, from their backs. Their outrages upon the women and children, both living and dead, of their vanquished foes, when they sacked their dwellings, cannot be described."—*Travels*.

Remarks.—This conduct of the savages is like that of children, when they kick a stone for revenge for having stumbled over it, so that it is really the impulse of untutored nature, and might perhaps, on that account, have been admired by Monboddo and Rousseau.

THE PICTURE REVERSED.—A more interesting spectacle, is that of the legislative assembly at Tahiti, when deliberating on the proper punishment for murder, in which a debate took place of no ordinary interest, on a proposal that the punishment should be banishment for life to a desolate island. Hitoti, a chief thus expressed himself;—

"No doubt this is a good law, but a thought has been growing in my heart for several days, and when you have heard my speech, you will understand what it is. The laws of England, from which country we have received so much good of every kind—must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so; that is my thought."

To this, Utami thus replied,—

"The chief of Papete has said well, that we have received a great many good things from the Christian people of England. Indeed what have we not received from Britain? Did they not send us the Gospel? But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break into a house?—those who write a wrong name?—those who steal a sheep?—And will any man in Tahiti say that death should grow for these?—No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong, but that is my thought."

After some compliments to the preceding speakers Upuparu gave his opinion.—

"My brother Hitoti, who proposed that we should punish murder with death because England does so, was wrong, as has been shown by Utami; for they are not the laws of England which are to guide us, though they are good:—the Bible is our perfect guide. Now *Mititi Trutu* (the Missionary Crook) was preaching to us from the Scripture,—'He that sheddeth man's blood by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami but with Hitoti,—though not because the law of England, but because the Bible orders it,—that we ought to punish with death every one guilty of murder."

This speech occasioned considerable sensation, so that when Tati rose to reply, every eye was fixed on him.

"Perhaps," said he, "some of you may be surprised that I, who am the first chief here, and next to the royal family, should hold my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs who have spoken before me have spoken well; but it is not the speech of Upuparu like that of his brother Hitoti—in this way? If we cannot follow the law of England in all things as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide:—it is; but what does

that Scripture mean,—'He that sheddeth man's blood, by man shall his blood be shed?' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am a judge;—a man is convicted before me; he has shed blood; I order him to be put to death; I shed his blood then, who shall shed mine? Here, because I cannot go so far, I must stop. This cannot be the meaning of those words; but perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me, that, in the New Testament, our Saviour or his apostles have said the same thing concerning him that sheddeth man's blood, as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide."

Tati was succeeded by Pati, whose speech was as follows.

"My breast is full of thought, and surprise, and delight. When I look round at this house of God in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all a thing of amazement, a thing that makes glad my heart. Tati has settled the question; for is it not the Gospel that is our guide?—and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands to kill. But then another thought is growing in my breast, and if you will hearken to my little speech, you shall know what it is. Laws to punish those that commit crime are good for us; but tell me why do Christians punish? Is it because we are angry, and because we love revenge as we did when we were heathens? None of these; Christians do not love to revenge; Christians must not be angry; they cannot have pleasure in causing pain; Christians do not therefore punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well then, does not every body know that it would be a greater punishment to be banished forever from Tahiti to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written."

REMARKS.—Others argued, that as one end of punishment is to reclaim the offender, exile, not death would afford the only chance of attaining it; so the result was a unanimous decision that death should not be inflicted. What can more strongly evince the efficacy of Gospel principles, than that a body of men, who, a few years ago, were revengeful not only to death, but even after death: who were so callous to humanity that their own children were murdered by them without pity or remorse; should now decide in their collective capacity, that the punishment of death is irreconcilable with the benign spirit of their new religion? May not those nations in which Christianity has been for centuries established, take a lesson from these interesting proselytes? In one respect, at least, they are exemplary—their assembly is held with order and decorum, no interruption being given to a speaker.

From the American Revivalist.

Extract of a letter containing a donation for the distribution of Tracts in Foreign and Pagan lands.

"Dear Sir—I am a manual labor girl in every sense of the word. I work for subsistence—I work for clothing. In one sense of the word, I am a poor girl: but O, how rich in another!—an heir, I trust, of

immortal glory; and a daughter of a rich Heavenly Father, who makes my cup run over with blessings, both spiritual and temporal. Indeed he does. I do thank the Lord that in one sense of the word, I am like my dear Saviour—I am a sojourner here—no home. Some of the time I eat the bread of charity; but it is sweet to my taste: O, if I were rich I should be too proud to live. A wise God knows where to bestow riches; He knows who will make a good use of them. Notwithstanding my poverty, I have spent four or five dollars, in tracts, of my own earnings. I have bought these books and given them away. I don't tell you this to boast what I have done, but I wish you to know the reason why I do not now give more to this momentous and all important cause. My purse is pretty much empty: yet I trust in the Lord. I do believe the ravens would come and feed me before my heavenly Parent would let me starve. I dare not distrust God, when he has ever made such rich provision for me.

M.

HOME MISSIONS.

What has been done by Home Missions in the Western half of Licking County, Ohio.—When the first of your missionaries visited this region five years ago, all the Presbyterian preaching enjoyed by these 12 townships, was one quarter of the labors of one infirm man. One church, of more than 100 members, had existed, but now, rent and disorganized by divisions, was falling a prey to infidelity and sectarianism. Another church, of 15 or 18 members, had not received the sacrament for seven years, and was supposed to be extinct. It might be said, at this time, that 40 or 50 members in this part of the country, were in good standing and united. Family worship was, to a great extent, neglected. Sabbath schools, bible classes, religious tracts, and religious papers, were hardly heard of except by a few.

The Lord has made your society and other means, the cause of a very great change in five years. There are now on this ground four ministers of the gospel, who are or have been, missionaries of your society.—Three of them are pastors. There are now 5 churches, embracing 530 members. No male head of a family of them neglects family prayer. The townships which contain these churches, embrace 12 or 1500 members of temperance societies, and 3 or 400 families that use no ardent spirits. There are 6 or 700 Sabbath school scholars. All the townships have been supplied with the Bible once, and some two, three, or four times. A Tract Depository has been established, and Tracts have been extensively circulated. One hundred and seventy members have been added to these churches the past year. Not any are known to have been received, till they have adopted the pledge of entire abstinence. These churches now enjoy harmony, both domestic and with each other. The general prosperity which they now enjoy, can be no better expressed, than by saying that three of them are now building churches.—*Home Missionary.*

THE IMPRISONED MISSIONARIES.

The Rev. S. A. Worcester and Dr. Elizer Butler, missionaries, are still in confinement in the Penitentiary at Milledgeville, Georgia. There is a cruelty and injustice exhibited in the case of these missionaries, that is a national shame and reproach. In no part of the civilized world, in modern times, under the authority of any government, has a subject or citizen been subjected to an ignominious imprisonment, contrary to the opinion and judgment of the highest judicial tribunal of that Government, except these missionaries.

Mr. Worcester is employed in the Penitentiary mostly as a mechanic at the bench; and Dr. Butler at the lathe wheel. They are dressed in the ordinary dress of the prison, made of coarse cotton; the initials of their names are painted in large red letters across their breast and waist. Thus attired they perform their daily task in company with felons. In 3 apartments there are 100 prisoners. Mr. Worcester has about 30 with him, and Dr. Butler with him 27.—Each convict has a blanket to lie upon or to cover himself with on the floor.

The gentleman were residing in the Cherokee nation, in the capacity of duly authorized missionaries, under the authority of the President of the U. States, and never were required by him to leave it. Mr. Worcester, at the time of his arrest, was engaged in preaching the Gospel to the Cherokee Indians, and in translating the Scriptures into their language, with the permission and approval of the Cherokee nation.

The crime alleged against these men, and for which they were persecuted was, residing within the limits of the Cherokee nation, without a license or permit from the Governor of Georgia, and without taking an oath required by the Act of Assembly of Georgia.

It is no longer a question, whether these missionaries committed any offence, by their residence, for pious purposes, in the Cherokee nation. The Supreme Court of the United States, at their session in February last, have settled that question. After giving every consideration to the pretensions of Georgia, as well as the rights of the Cherokees, under Treaties and the laws of Congress, that high Court, with the ability and independence which distinguishes it, delivered the opinion, that these men so imprisoned, had committed no offence and violated no law. That opinion is supported at great length by a train of reasoning that is unanswerable, and conclusive to every dispassionate mind.

The Supreme Court of the United States, decided that the imprisonment of these Missionaries was contrary to, and a violation of, the Constitution, Laws, and Treaties of the U. States; and more than nine months have passed since that decision, and yet these men are confined at hard labor, with felons, in a Penitentiary.

Whose official duty is it to maintain the Constitution of the United States, and execute the laws? The President of the U. States has taken an oath, that he will, to the best of his ability, preserve, protect, and defend the constitution of the U. States.

By the same Constitution it is provided, that the President shall take care that the laws be faithfully executed. Notwithstanding the Supreme Court have, in the most solemn manner adjudged that the constitution, laws, and treaties were violated by the State of Georgia, in the imprisonment of these missionaries, yet President Jackson has not done any thing to maintain the constitution or execute the laws. We have not seen or heard that he had complained to Georgia of her proceedings, or uttered a single word of disapprobation of the course pursued by her authorities.

[Chr. Herald.]

[From the New York Evangelist.]

"PRAY WITH THE UNDERSTANDING."

Brother Leavitt—I was glad to see, in the Evangelist of Sept. 1st, several communications on the subject of ability. The frequent use in prayer of such words as imply a present inability on the part of the sinner as the Christian, to do all which God requires of him, has been as painful to me, as to your correspondent "a Pastor;" and when listening to such expressions, I have been led to the propriety of the injunction, 'Pray with the understanding also.' How often do we hear expressions in prayer, which are uttered from habit and which do violence to the understanding.

One evening last June, I attended a little prayer,

meeting, composed of members of the first church in Troy. Though an entire stranger, I went expecting to hear in that place understanding and rational, as well as fervent and spiritual prayers. The pastor was not present, and the exercises were conducted by laymen, and were interesting. There was some feeling manifested, and a little of that anxiety for the salvation of souls, of which I like to see a great deal. And I should have been highly gratified not only, but refreshed and benefited, by this interview with strangers at the mercy seat, but for the want of understanding in some prayers that lacked nothing of fervency. For instance, one brother told the Lord, that there were impenitent sinners present, who were anxious about their souls, and inquiring earnestly what they should do to be saved; and then he prayed, "that God would enable them to repent, would enable them to cease their opposition to him, and give up their hearts and believe on the Lord Jesus Christ."

I confess these expressions pained me; and I trembled, lest their influence should be destructive to some souls. I could not but paint, in my mind, the dilemma in which this brother would be placed, if at the close of the meeting he should draw his seat near one of those anxious sinners, and urge him to immediate submission to God. The sinner would say, "Oh, I would repent if I could—if I were able." The brother would doubtless reply, (for I have no idea that he supposes the sinner *unable*), "You can repent, you are able, you *must* repent." Would not the sinner inquire with propriety, "Why then did you ask God to make me able?" What could that brother say in answer, but confess the absurdity of his petition?

When will Christians remember that words are not prayer? When will they learn to pray for such things as they need—for just such things as they want? Is not one short petition of the understanding more acceptable to God than a long address of unmeaning words? The publican prayed understandingly, "God be merciful to me a sinner." It was mercy that he needed. The Saviour's petition was an understanding one, "Sanctify them through thy truth; thy word is truth." He knew that the word was the sword of the Spirit, and that the sinful heart is converted and purified by the truth. And that other petition of his, "If it be possible, let this cup pass from me," was a rational petition. How his holy soul panted to finish the work which he had undertaken to do! And at that awful hour, when the powers of darkness were about to make their last tremendous onset, how rational was it for him to "offer up prayers and supplications with strong crying and tears unto him that was able to save him from death." God answers understanding prayers. The publican went down to his home justified. The disciples for whom Jesus prayed were purified by the truth. And in the other petition, he who was a priest forever after the order of Melchisedec, "was heard in that he feared." "An angel appeared unto him from heaven, strengthening him," to sustain the mighty contest; and the adversary, who aimed to rob the cross of its victim, and a sinful world of its atoning sacrifice, by slaying the blessed Redeemer in the garden, was thwarted and vanquished, in answer to this understanding prayer.

I recently attended one service at a protracted meeting, and heard a minister explain, in a clear and somewhat impressive manner, the nature of the sinner's opposition to God; showing that it was altogether voluntary, and that it was his own perverse will alone, which hindered him from complying with the precepts and terms of the gospel. And yet he denominated this perverseness, *inability*. The minister who followed the sermon with prayer too, made use of so many expressions, plainly implying that the sinner had not the power to obey God's requirements, that I was not at all surprised that no one accepted the invitation to the anxious seat at the close of the exercises. My obser-

vation has taught me, that those ministers and Christians are usually most successful in persuading sinners to repent, who are in the habit of exhibiting truth in such a manner as to lay the whole responsibility upon the sinner, and who pray accordingly. WINSLOW.

A Captain of a Sag-Harbor whale ship, when about ready for Sea, told his owners that he should have no spirits on board and no work on Sunday, there were two casks on board which he sent on shore. This displeased his employers, so much that they resolved to discharge him when he returned, nevertheless the ship sailed under Temperance colors, and made the shortest voyage that has ever been known, and brought home the fullest cargo of oil.—*Gen of Tem.*

THOROUGH WORK.—The Portland Wesleyan Journal mentions that all the Methodist brethren in that city, about six hundred in number, are clear from the sin of dealing in ardent spirits. Churches must all come to this, if they would prosper.

INTEMPERANCE.—Experience daily proves that nothing contributes more to the preservation of life than temperance. Intemperance is the grossest abuse of the gifts of Providence; the vilest debasement of ourselves; and our bodies owe to it the most painful diseases, and generally a speedy decay. It frequently interrupts the use of our nobler faculties, and it is certain, at length, greatly to enfeeble them. The straight to which it often reduces us, occasion our falling into crimes which would otherwise have been our utter abhorrence.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

MARY LOTHROP.

EXTRACTS CONTINUED.

A few days before her death, after she had been lying silent for some time, she roused as if from sleep, and said,

"Mother, I have been thinking about brother E. now that he has gone away, and I wish you would write to him and tell him that I shall not see him again, but he must not live a sinner. He must read the Bible, and pray every day; and I wish he would send me word if he is going to set out in earnest to do it, and then I shall die happy. Tell him God will let me know when I get to heaven, if he becomes a Christian. And, mother, I wish you would take my Bible and send it to Providence to brother, and put an old one with it, and tell him that after he has read the old Bible through, he may call my Bible his own."

Within the last week of her life, she said,

"These sufferings are very great, but I think they are my last. It makes me feel some unpleasant, dear mother, to leave you, but I want you to get ready to come to heaven soon. Do you remember the Sabbath

day when my setttee was by the window, what you promised me you would do?"

"Yes, my dear Mary, I remember."

"Will you do it," said Mary; "will you try to make this neighborhood holy, that they all may become pious?"

One evening, after much sympathy had been expressed for her, she said,

"I don't like to have people call me a suffering lamb, and say, how much you suffer. I would rather they would call me a sinner. I don't mean that I wish them to call me so, but I would rather they would talk about my being a sinner, and tell me of the sufferings of the Saviour; that makes me forget how much I suffer."

At one time, after a day of stupor, she said,

"What time is it, dear mother, have you dined?"

"Oh yes," said her mother, "some time since, it is almost night."

"Will you raise the curtains?" said Mary; "there have been no good Christians here to-day; it has not been a happy day to me;" and added, as her mother raised the curtains to admit the light, "but in heaven it will always be

"Sacred, high, eternal noon."

On Sabbath day, March 13th, the last Sabbath Mary spent on earth, she was very ill, and it seemed that she could live but a short time. In the afternoon, after many hours of severe suffering, she revived, and it was noticed that she looked towards the window very intently. Her countenance beamed with animation, and at length she said,

"Mother, something has come into my mind that makes me very happy. When I was looking out of the window, I felt as if I wanted to rush through, and go up to heaven as quick as you would rush from a hot fire to a cool room."

In the evening of the same day she had a violent spasm; as she recovered from it she said,

"Oh that this might be the last."

Her mother said,

"My dear Mary, this is perhaps to purify you, and prepare you for heaven."

It was with great difficulty Mary could speak, but she was understood to say,

"I think I am prepared."

Her mother said,

"Do you feel happy?"

"Yes, very happy," she replied.

She was at the time in great distress, apparently dying.

Mrs. A. stood by, fanning her constantly, and seeing that her eyes were strangely altered, said,

"Can you see, dear Mary?"

"No," she replied, and added, "oh, I am going."

She however recovered from this spasm, and as soon as she could speak she asked that a lady who had been present, might pray with her. Being told that the lady had gone home Mary said,

"Some one must pray; oh do pray for me."

She several times repeated, "I am going—I am near heaven—I shall soon be there."

At one time she said, "Dear mother, these are some of my worst spasms; I hope they are the last."

Her mother said,

"Don't be disappointed, my dear, if it is not so. God may yet spare you to suffer a great deal more. Do you think you should be willing?"

The little sufferer replied,

"Yes, mother, if it is to make me more holy, and all that see me more holy, I shall be willing."

She then desired again that some one would pray.

An account of the last evening and night of her life is given in the words of a beloved friend of the family, who was present when Mary ceased to breathe:

"When I entered the chamber, which to me had become a most interesting spot, about three o'clock on Thursday afternoon, she appeared in dying agony and we soon thought that her sufferings had ceased. We knelt by her, and tried to commend her departing spirit to God; but she revived, and her distress continued great until about eight o'clock, when it so much increased, that it was truly heart-rending to witness it, and hear her with childlike simplicity utter such expressions as these:—

"Oh that I could have one breath." "Oh that I could cough."

"My sweet Mary," said her mother, "this is the way that good Dr. Payson went to heaven."

"Oh yes my dear mother, I will try to be patient—rock a little faster—give me more air—it will soon be over—it will soon be over."

"About ten o'clock she said with the most impressive earnestness, "Mrs. H., come kneel down by me, and pray to God, *pray earnest—speak loud.*"

"After I began she repeated, '*earnest—earnest—O God, do relieve me.*'"

"As I proceeded, I perceived that she grew easier and I continued much longer than I otherwise should have done. When I closed, she said, with an emphasis which I shall never forget,

"You have been a great comfort to me, dear Mrs. H. *You have been a great comfort to me.* God has heard your prayer and relieved me a little."

"She appeared rather easier, and slept till half past one o'clock."

"At four o'clock she again requested that I would pray with her. When I had closed, she said,

"Pray again—pray all the time."

"Not long after this she said,

"Mother, come to me—come now—sit close to me—call father—call him quick."

"From her earnest and affectionate manner it was evident she thought the hour of separation was near."

"Her distress was too great for her to converse, but as we sat silently watching her we could hear her faintly whisper,

"Dear Ma'—sweet Ma'—sweet Ma'—till the sound died away upon her lips."

"She continued to breathe till after eight o'clock on Friday morning, March 18th, when her happy spirit took its upward flight to that Saviour she had so much loved and honored; and I could respond to the words of a minister, the Rev. Dr. Cornelius, who soon after entered the room—"Happy mother! happy mother! I cannot weep, I rejoice with you."

The funeral of little Mary was attended on the following Sabbath by her pastor, the Rev. Mr. Malcom, and her earthly remains now rest in the burying ground at the north end of the city, in sure and certain hope of a glorious resurrection. Her age was six years and a little more than three months; and her life is an affecting illustration of the passage, "Out of the mouth of babes—thou hast perfected praise."

RELIGIOUS INTELLIGENCER.

NEW HAVEN, NOVEMBER 3, 1832.

YALE COLLEGE.

The Annual College Catalogue is just issued. of which the following is a Summary :

Theological Students, 49; Law Students, 31; Seniors, 93; Juniors, 75; Sophomores, 88; Freshmen, 98. Undergraduates, 354. Total, 434.

As the Medical Class assemblies in November, the number of Medical Students for the year could not be given. The average number for the last ten years, is 73. If these are added to the foregoing, it will present the gratifying sight of more than five hundred young men collected from almost every State in the Union, to be trained, disciplined, and matured in this grand moral Institution.

"The object of the system of instruction to the undergraduates in Yale College, is not to give a partial education, consisting of a few branches only; nor on the other hand, to give a superficial education, containing a little of almost every thing; nor to finish the details of either a professional or practical education; but to commence a thorough course, and to carry it as far as the time of the students' residence here will allow. It is intended to maintain such a proportion between the different branches of literature and science, as to form a proper symmetry and balance of character. In laying the foundation of a thorough education, it is necessary that all the important faculties be brought into exercise. When certain mental endowments receive a much higher culture than others, there is a distortion in the intellectual character. The powers of the mind are not developed in their fairest proportions, by studying languages alone, or mathematics alone, or natural or political science alone. The object, in the proper collegiate department, is not to teach that which is peculiar to any one of the professions; but to lay the foundation which is common to them all. There are separate schools of Medicine, Law, and Theology, connected with the college, as well as in various parts of the country, which are open to all who are prepared to enter on professional studies. With these, the undergraduate course is not intended to interfere. It contains those subjects only which ought to be understood by every one who aims at a thorough education. The principles of science and literature, are the common foundation of all high intellectual attainments. They give that furniture, and discipline, and elevation of the mind, which are the best preparation for the study of a profession, or of the operations which are peculiar to the higher mercantile, manufacturing or agricultural establishments.

THE THEOLOGICAL DEPARTMENT.

The Instructors in the Theological Department are a Professor of Didactic Theology, a Professor of Sacred Literature, and the Professors of Divinity and of Rhetoric in the classical department of the College.

The whole course of instruction occupies three years; and the students are divided into Junior, Middle, and Senior classes.

The time of admission is at the commencement of the first collegiate term. The terms and vacations are the same with those in the College. The conditions for entrance are hopeful piety, and a liberal education at some college, unless the candidate have otherwise qualified himself for pursuing advantageously the prescribed course of studies.

No charges are made for tuition and lectures.

No funds have as yet been granted to this department for defraying the expenses of indigent students.

Board may be obtained in private families at from \$1.25, to \$1.75 per week.

THE LAW SCHOOL.

The Law School is under the direction of the Hon. David Daggett, LL. D., a Judge of the Supreme Court in Connecticut, and Professor of Law; and Samuel J. Hitchcock, Esq. Attorney and Counsellor at Law.

The students are required to pursue the most important elementary treatises, and are daily examined on the author they are reading, and receive at the same time explanations and illustrations of the subject they are studying.

A course of lectures is delivered by the Professor of Law, on all the titles and subjects of Common and Statute Law.

A moot court is holden once a week or oftener, which employs the students in drawing, pleading and investigating and arguing questions of Law.

The students are called upon from time to time, to draw declarations, pleadings, contracts and other instruments connected with the practice of law, and to do the most important duties of an attorney's clerk.

They are occasionally required to write disquisitions on some topic in law, and collect the authorities to support their opinion.

Arrangements are making and nearly completed, by which the students can at all times examine the Statute Laws of each State in the Union, and all the reported cases which have been published in this country.

The students are furnished with the use of the elementary books and have access at all times, to the college libraries, and to a law library, comprising every important work, both ancient and modern.

THE MEDICAL INSTITUTION.

The Instructors of the Medical Institution, are a Professor of Surgery, a Professor of Chemistry and Pharmacy, a Professor of the Theory and Practice of Physic, a Professor of Materia Medica and Therapeutics, a Professor of Anatomy and Physiology, and a Professor of Obstetrics.

The lectures commence twelve weeks from the third Wednesday in August, and continue sixteen weeks. During the course, from 50 to 100 lectures are given by each Professor.

The students have access to the lectures on Natural Philosophy on paying the fees of the course, and they may attend the lectures on Mineralogy and Geology without charge. The examination for licences and degrees is held immediately after the close of the lectures.

The Institution is furnished with a library and an anatomical museum. The students have access also to the library of the College, and the Cabinet of Minerals.

[For the Religious Intelligencer.]

PIGEONS ON THE CHERRY TREES.

In a recent excursion across the fields and meadows that spread out before my native village, I observed on a wild cherry tree that stood near my path, a number of pigeons plucking and devouring the ripe fruit, which hung in so many and rich clusters, as to darken the appearance of the bough. As I had never before met with an instance of the kind, it attracted, in an unusual degree, my attention. I had previously supposed that the common black cherry possesses those astringent qualities which render it unfit to be taken into the stomach of man or beast, in any considerable quantities, and I know from my own experience that it was repugnant to the sensations of the palate, the ever wakeful sentinel, posted at the entrance of the esophagus. But I was not sufficiently acquainted with the physical properties of this fruit to be deeply interested in an abstract view of it; and I cut short this train of thought by saying to myself, The wild cherry is a kind of fruit for which, before now, I thought neither bird nor quadruped had any relish. True, the heedless, imprudent boy is often deluded by its captivating appearance, and sometimes ventures to make a repast of it; though seldom with impunity. But the fact that these pigeons are regaling themselves so blithely on the cherries indicates either a mistake of mine respecting their choice of food, or that a scarcity of provision in the fields has compelled them to repair to the cherry trees. These reflections led on to another more interesting than all, and one which has since recurred to mind as often as I see in my walks the common black cherry tree. The thought alluded to, is this, Surely the cherries this season remain on the trees for an unusual time! A few years ago they were stripped from the trees as early as the beginning of autumn; but now in spite of winds and rains they are every where suspended to their native twigs, as if to undergo the process of exsiccation. Scarce does the hoar frost with his nightly chills dissolve the union in which these clusters cling together! What reason shall be given for this unwonted te-

nacity? Are the birds less numerous than formerly? Are they less voracious or dainty than common? Far otherwise, as these pigeons testify. Where then shall we look for the desired explanation? To the last Report of the *American Temperance Society*, said I, in a moment. For the truth is, the people even in the land of steady habits, are growing more sober. They are laying aside the use of "cherry rum" and "cherry brandy." In years past, the fathers bought the rum, the boys picked the cherries, and the mother saw that they were carefully pickled in the demijon. But now the decanters and demijons stand empty; while the pigeons take the place of the boys on the cherry trees. And on the whole the change seemed to me peculiarly appropriate; for though it had never occurred to me before, yet now I thought these birds appear among the branches of this tree much more natural than so many boys would do, and I passed along rejoicing that even the fowls of the air are participating in the benefits of the Temperance Reformation.

A. Y.

Oct. 19th, 1832.

[For the Religious Intelligencer.]

RELIGIOUS DECLENSION.—No. I.

"I have somewhat against thee because thou hast left thy first love."
Rev. ii. 4.

These words of Christ, addressed to the ancient church of Ephesus, will bear a frequent and fearful application in our own day. Indeed, it is the case in most churches, that if there are no schisms in the church, no quarrels, or gross scandals—if there is "a very pleasant state of things" existing;—that a departure from a state of holy feeling and giving up of active labors to bring sinners into the kingdom of Christ, is considered a matter of little consequence and less guilt. It seems to be taken for granted by most christians, that a revival state of feeling cannot always be maintained; and that consequently, the church may be blameless when a revival declines.

Such is not the doctrine of the Bible, nor are such the feelings of the Lord Jesus Christ. He views with grief and indignation all departure from holy feeling and holy action. It is by the persevering, active zeal, and self denying labors of his disciples, that our Lord and Master is to gather souls into His kingdom, and to fill the world with his glory. Wicked men and devils never decline in their course of sin, by which they draw souls down to hell: and no wonder that the holy indignation of the blessed Redeemer is stirred against those who professing to be his followers, are only stumbling blocks, over which sinners are plunging into endless burnings, and who make their profession a cloak to cover their indifference to the welfare of perishing souls. There are many professed disciples of the Lord Jesus, who after a season of revival, sit down complacently on their lees and seem to think that their orthodox belief, their steady attendance on the ordinances of religion, their delight in good preaching and their occasional contributions out of their abundance to support the institutions of the gospel, together with their strict moral life, is all that is required to constitute them the followers of Him whose whole life on earth was one continued scene of toil and suffering for perishing sinners.

That there is no necessity of descending from a state of elevated piety, is evident both from reason and from scripture. If we can maintain it for days and weeks, we can for months and years. Enoch walked with God three hundred years. Elijah and Daniel, and Paul also, and many others in former days, with many in later times have maintained the fervor of their love and the strength of their zeal: or rather have made continual advances in the divine life. Many of these too have afforded conclusive evidence that ardent piety may be maintained amidst the most assiduous cares of worldly business. Daniel was surrounded with the cares and temptations which beset the Prime Minister of a mighty empire; and David with

the cares of royalty retired "seven times in a day" for prayer; and so far as our own observation extends, we find that an elevated standard of piety is oftener attained by those who are actively engaged in worldly business, than by those men of leisure whose time hangs heavily on their hands. Not unfrequently too do we find in the abodes of poverty, with but few advantages, and many discouragements, bright instances of a holy walk with God. So that no "circumstances" can be urged as a valid excuse for leaving our first love, or holy affections.

It is the duty then of every christian, of every disciple of Jesus Christ to maintain at all times a holy walk with God; or in modern phraseology, to keep up a constant state of revival feeling and revival effort. Without it the cause of Christ cannot prosper in a world filled with mighty obstacles to the advance of holiness. The conversion of the world can never be accomplished; the millennial glory of the church never come, while those who profess to be christians are satisfied with partial and transient revivals, followed by long periods of wicked slumbers. On those who have thus declined, and are now slumbering on their posts, the Saviour looks with anger, as guilty in his view as though they had wandered from the purity of the faith. In his message to the Ephesian church he finds much to applaud. Their works, and labors, and patience, and strict adherence to the faith are highly commended. Indeed there is nothing in the message to this church but commendation except this one thing, a departure from their first love.

Yet for this sin so small in the eyes of many christian professors—if unrepented of, He denounced their desolation; a desolation which their subsequent history shews was fully poured out upon them. In His message to the church at Laodicea Christ says, "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." As the stomach revolts at lukewarm water—loathes it—and spues it out—so abhorrent to the Lord Jesus Christ is the condition of the lukewarm professor, however correct in his creed, or strict in his outward observances: and no doubt far more good will be accomplished by the holy zeal of a sincere disciple—even where there is much ignorance, and much that is wrong, than by a lukewarm professor, however orthodox in sentiment, and however well informed and correct in his deportment.

Every professed disciple of the blessed Jesus who has left his first love is exceedingly guilty. He is under the frown of Christ and has most awful reason to fear the judgments of heaven upon him except he repents.

In my next number I propose to mention some evidences of religious declension.

T. A. J.

A work has recently been introduced into this city by a gentleman from the State of New York, entitled, "New Light on the Subject of Baptism," presented in three parts, viz.: I. Believers proved to be the only proper subjects of Christian Baptism. II. The different modes of administering this ordinance in use among the churches shown to be valid. III. Open Communion with all evangelical christians illustrated and defended. The author handles his subject like one with which he is familiar, and under the first proposition, maintaining that the ordinance of Christian Baptism is a positive institution established by Christ during his life and personal ministry—that it is applicable to believers only. He further maintains that the Covenant made with Abraham was a dispensation of the Covenant of Grace, made between the Father and the Son before the foundation of the world; and that upon this Gracious Covenant, (which includes the Covenant of Redemption) is grounded all the different covenants made with man. The validity of Infant Baptism as drawn from the sacred record, he peremptorily denies, and claims to have disproved, and invites Pedobaptists to cite one passage of Holy Writ from which even a rational inference can be deduced, that such was practiced by Christ or his apostles.

There is much force and ingenuity in the reasoning of the author, both upon the first and two last propositions and the work is certainly worthy the careful perusal of every christian.

It is to be found at Mr. Maltby's Bookstore, Chapel street, New Haven.

[Communicated.]

[For the Religious Intelligencer.]

SCRIPTURAL ILLUSTRATION.

Mr. Whiting.—Sir, In the Intelligencer of the 20th inst., I read with some surprise "an extract from the minutes of the Consociation of the Eastern District of New Haven County," signed, "Zalva Whitmore, Scribe," and while reading it, certain texts of Scripture came to my mind, which I beg leave to state.

Numbers, xi. 26—29. "But there remained two of the men in the camp, Eldad, and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them. And Moses said unto him, *Enviest thou for my sake? Would God that all the Lord's people were prophets.*"

Acts, viii. 1, 4. "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.—Therefore they that were scattered abroad, went every where preaching the word."

Luke, ix. 49, 50. "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, *forbid him not; for he that is not against us, is for us.*"

1 Cor. i. 1, 2. "Paul called to be an apostle of Jesus Christ, through the will of God, and Sothenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, *with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours.*"

In connection with chap. xiv. 1. "Follow after charity, and desire spiritual gifts, *but rather that ye may prophesy.*"

3. *He that prophesieth, speaketh unto men to edification, and exhortation, and comfort.*

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?

24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

29. Let the prophets speak two or three, and let the other judge.

31. *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

39. Wherefore, brethren, *covet to prophesy*, and forbid not to speak with tongues.

40. Let all things be done decently and in order."

In the course of their communication, Messrs. Whitmore and Co. say, "We call the attention of the brethren to strengthen the hands of their Pastors, by co-operating with them in their efforts to do good, and by discountenancing all attempts to throw open the ministry of the gospel to the common use of unauthorized persons, or persons who with seeming, or perhaps real, but indiscreet zeal to do good, thrust themselves into the appropriate labors of ministers, *without regular license to preach.*"

It seems then that "unauthorized persons" are those who have not been licensed by an association of ministers. Now Mr. Editor, I would thank you to point out that part of the scriptures, where the disciples of Christ are commanded *not to preach until they have been licensed by an Association of ministers.* I want chapter and verse. If it cannot be done, it will bring to my mind another text, *Matthew* xv. 9, "In vain do they worship me, teaching for doctrines the commandments of men," P.

ACCOUNT OF TEN BENEFICIARIES.

{ Rooms of the American
Education Society.

The Christian community must be alive to the interests of Education Societies if they rightly appreciate their influence. Every herald of salvation which they raise up will probably be the means of moulding on an average as many as one thousand souls, and multitudes will enter the ministry through their instrumentality. The public generally are not aware of the mighty influence they are exerting and the immense good to be accomplished by them; from the fact that they are in a great measure retired in their operations. This subject is set in a most beautiful light in an address of the Rev. Mr. Bouton of Concord, at the anniversary of the N. H. Branch of the A. E. S. An extract from it follows:

"The beneficiaries of the Education Society are removed from our view. No sooner is a young man taken under your patronage, than he is withdrawn from the public eye. He leaves his home and the circle of Christian friends in which he had conversed and prayed; becomes a member of an academy in another town; a student, in perhaps a remote college; and subsequently, in a more distant theological seminary. After his course of preparatory study is completed, he goes alone into the great world; and is lost to our view amid the mass of population, or in the distance of his field of labor. Hence, an objection has been raised against your benevolent appropriations. It is difficult to give such distinctness and prominence to the objects of the Education Society as to command public attention. We cannot easily embody the influences which the Society is spreading over our country. We cannot collect into one gigantic form the mighty energies which it is putting forth in its hundreds of separated beneficiaries, and by which it is at this moment moving the world.

"To show the immense good which your Society is accomplishing, though perhaps imperceptibly to the public; permit me to state a few facts which have fallen under my own observation. Eleven years ago it was my privilege to be connected with a class of seventy in college, of which ten were beneficiaries of the Education Society.* In scholarship, their average rank was above that of their fellow-students; as one half of them received honorable appointments, when graduated; whereas but one third of the whole class were thus distinguished. With them, while in college, originated a "Society of Inquiry respecting Missions," which kindled, and has ever since kept alive the Missionary spirit in that Institution. They projected the plan, which has since been carried into effect by others, of establishing a College in some central position in the great valley of the West.† Most of them were distinguished among their fellow-students for ardent piety and active labors to promote the interests of morality and religion. They were eminently devoted and useful during two seasons of religious revival in the College; when about fifty students became hopefully pious.

"And where are those ten beneficiaries now? One, sir, is in Maine; another, according to my last information, in Florida; two in Massachusetts; two in Connecticut; one finds it his privilege to labor hand in hand and heart to heart with you, in New Hampshire; one is in Greece; one, almost at Antipodes with us, on the Sandwich Islands; and one, I do humbly believe, is in HEAVEN.

"What have these young men done? and what are they now doing? Six of them entered the ministry as pastors; one of whom preaches to a congregation composed in part of the students of one of our most important Colleges. Three of them have, to my knowledge, enjoyed among their people extensive revivals of religion. The number admitted to their

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churches may be estimated at 600; one alone having received to his church 270 members:—eight of whom have entered upon a course of study, and will it is expected become preachers of the Gospel. Of the remaining beneficiaries who are living, one is an assistant Secretary of the Am. Board for For. Missions, and is one among that first favored band of Missionaries who went to the Sandwich Islands, and has there seen "a nation born in a day." The other one, sir, has devoted his life to the welfare of Greece. He is establishing schools for the youth of that brave and noble minded nation. No doubt his name will be written on the pages of her history, and will be repeated with gratitude and reverence by her sons and her daughters, long after he shall have slumbered in the dust.—His last letter to this country was dated at the *Ile of Patmos*, where the beloved apostle enjoyed visions of heaven, and saw the future glories of the Messiah's kingdom, "and where the last pages of inspiration were penned." The object of this letter, sir, is to engage the friends of the Bible cause in America, in a new and if possible more glorious enterprise, than that which they have just achieved for their own country: namely, "to undertake to furnish with a copy of the word of God, every family where were the churches mentioned in the New Testament, and those especially to which its holy epistles were addressed."

"I have given this brief account of ten beneficiaries of the Education Society, in order to make palpable the good which the patrons of the cause are, imperceptibly to themselves, accomplishing. If these few, sir, in so short a time, have exerted so great and salutary an influence in the world; what has been done and what will ultimately be done, by the *fourteen hundred and twenty-six* who have already received your patronage? Though now they are unseen by us, we may be assured that they are reaping in the fields of labor to which the Great Head of the Church has assigned them. Yes sir, at this moment their influence is helping to change the moral character of the world. They are stationed in every part of our extended Union; pastors in our churches; teachers in our Academies and Colleges; Secretaries and Directors of our benevolent Societies. By their example and instructions, charities and labors, they are reforming the morals of the great community; augmenting the faith and holiness of Christians, and causing joy among the angels of God over sinners that repent. Look into the last report of the Parent Society, and see what only *ninety-two* beneficiaries have done, who have been in the field of action from one to fourteen years. They have instructed 26,865 children and youth; been instrumental of 183 revivals of religion; and of the conversion of about 20,000 souls; in Bible classes under their charge are 14,800 persons; they preach steadily to about 40,000 hearers; collect for benevolent purposes in their congregations \$16,000 annually, and have been the means of inducing 147 young men to study for the ministry. Look abroad, sir, and behold the sons of the Education Society at every missionary station supported by American churches, in heathen lands. There they have kindled fires that are blazing with the light of truth on the surrounding darkness, and that will spread and commingle with other fires till the Pagan world is illumined.

"Do you and the patrons of the Education cause ask for encouragements to persevere in your work?—You have it in these plain facts. Do you need stronger encouragements? I would then that some prophet or angel of the Lord were commissioned to announce the result of your operations after all who shall receive your aid, have finished their work. Were this result to comprise the labors performed during a period of only fifty years from this time; what human mind can estimate the amount of moral influences that shall have gone forth from them upon the world? How many vicious shall have been reclaimed? how many

youths instructed? how many churches organized? how many ministers raised up? how many souls converted? how many saints edified and matured for glory and honor and immortality? Yes, I believe that the Education Society was raised up by the Head of the church to be one of its mightiest instruments for the conversion of the world. Whoever shall write the history of the church one hundred or two hundred years hence, when Jewish infidelity shall have ceased, Mahomedan delusion have passed away, the darkness of Pagan lands been dissipated by the Gospel; when the light of millennial glory shall shine upon all nations—he shall record on the fairest and brightest page, that this glorious consummation was hastened by means of the AMERICAN EDUCATION SOCIETY."

This Society, so extensive in its operations and so glorious in its results, has aided within the last twelve months about 700 individuals in their preparatory course for the ministry. The prospect now is that its numbers will be greatly augmented through the revivals of religion, which have brought so many of our young men into the church, many of whom pant with a desire to preach Christ and him crucified, but have not the means to obtain an education for this blessed work. The funds of this Society must, therefore, be greatly increased or it will be loaded with a debt much larger than it now is. Its Treasury is now overdrawn by three or four thousand dollars. Shall the embarrassment of the Society be increased? or shall its debts be paid and its wants be supplied? Philanthropists, Patriots, Christians! with you it lies to decide.

* Connecticut Branch.

† College at Jacksonville, Illinois.

‡ He left his class, before being graduated, to join this Mission. [Boston Recorder.

ATHEISTS.

From a narrow notion of human duty, men imagine that the devout and social affections are the only qualities stunted in us by practical unbelief. Would it were so! We should not now have to deplore that limited sphere of knowledge, that dearth of heroic action, that scarcity of land marks and pinnacles in virtue, for which cowardly man has to thank only his doubts of what he can accomplish, God assisting. We could in any wise have had but one discoverer of America; but we should have then been blessed with many Columbuses. For as Bacon teaches in his *Essay on Atheism*, "take the example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who is to him instead of a God or *melior natura*; which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain: So man, when he resteth and assureth himself upon the divine protection and favor, gathereth a force and faith which human nature in itself could not obtain. Therefore as Atheism is in all respects hateful, so it is especially in this, that it destroys magnanimity, and depriveth human nature of the means to exalt itself above human frailty." But although this be most truly spoken against Atheism, I may be told perhaps that no such thing is to be found now, and may be asked—*Who are Atheists?* I answer with sorrow and awe, *Practically every man is an Atheist, who lives without God in the world.*

Adv. & Jew.

How to pay debts.—A certain man walked into a tavern one pleasant morning, and sat down apparent-

y dejected in mind. Leaning his head upon his hand he remained in moody silence, till the kind inn-keeper inquired the cause of his dejected appearance, "O," said he, "I owe four thousand dollars, and I know not how I shall pay it. "Never mind," said the other, "come take a glass of brandy and water, and cheer up." The disconsolate debtor drank his brandy, and began to rub his hands with evident satisfaction. After a little time, he remarked, he saw how he could raise one thousand dollars, and took another glass. He soon found how he could raise another thousand. He took the third glass. Then he could raise three thousand dollars; and when the whole potation was swallowed, he could pay the whole four thousand, and went away with a glad heart. Howbeit, the day of payment came, but the money did not appear.

Moral.—Ardent spirit clouds the mind, misleads the judgment, impairs the understanding, deceives the heart, and ends in ruin. A dram drinker's money is generally like the chest of money at the termination of the rainbow—never to be found. Brandy and water has paid many a man's debts by entitling him to the privileges and immunities of the statute of bankruptcy.

Jour. & Tel.

A correspondent has favored us with the following particulars: "A glorious work of grace has been going on in Newton during the present year. It commenced last fall at a four days' meeting in the Congregational Church, and has continued ever since both in the Congregational and Baptist Societies. About 80 have been added to the Baptist church, and probably as many to the Congregational, as the fruits of this work. The Pastors of both these churches have at different times assembled at the water side to bury the willing converts with Christ by baptism. Last Friday was witnessed a scene of a most interesting character. Rev. Dr. Homer, and his colleague, and the Rev. Joseph Grafton, the two Professors of Newton Institution, with a respectable number of spectators, assembled at the water side to attend to this ordinance. Rev. Mr. Bates, the Congregational minister, descended into the beautiful pond, and there immersed three willing converts in the name of the Father, Son, and Holy Ghost.

What a delightful sight to behold these two venerable servants of God, who have been the pastors of these churches almost half a century, now at the close of their labors assembling at the water side, there to remove the great middle wall of partition which has so long separated these ancient churches."

[Christian Watchman.]

How is the "middle wall of partition" removed?—Dr. Homer and his colleague acknowledge that the manner in which water is applied in baptism, is *unessential*. Do Mr. Grafton and the Newton Professors meet them on that ground? Does the act of Mr. Bates so remove the "wall" from around the Lord's table in Mr. Grafton's church, that Mr. B. can approach it? Or, will the persons baptized by Mr. B. be admitted, while he himself is kept away? Indeed, will the former even, be thus admitted, while they practice communion with Mr. B.'s church? We should rejoice to believe all that the Watchman's correspondent intimates. Congregational churches admit persons to communion and to membership, who agree with the Baptists respecting immersion and infant baptism; for they do not think error on those two points such a sin, as to exclude one from the privileges of the church or subject him to discipline. Whatever "wall of partition" there may be, therefore, it is not of Congregational erection; yet Congregationalists will gladly help

to remove it, especially if it can be done by so simple a means as the making known of their own principles and practice

[Boston Recorder.]

From the Connecticut Observer.

LOTTERY MANIA.

Haddam, October 2.

Mr. Hooker.—I send you the following account of Lottery mania, as a warning to young men against the first indulgence in games of chance, and to shew how a system of gambling, patronized by our legislatures and by most of our respectable newspapers, is spreading wretchedness in the community.

A young man in this place of a respectable family, whose aged father has to gratify him, yielded him most of his estate, and who recently married a pious young woman, was induced about two years ago, to buy a lottery ticket. The golden bait allured him onward. Alternate losses and gains soon led him to plunge deep; though totally unsuspected by his friends, tickets to the amount of 2 and 300 dollars would be sent to him at a time; and whatever they should draw, was to be credited to his account. How his affairs stood he little knew. Not so the managers of the concern. A few days since they came upon him for a thousand and fifty dollars due beyond the amount of his prizes. His youth and friends were thunderstruck. His youthful bride saw her hopes of happiness blasted. His aged father beheld his land, the hard earnings of many years mortgaged for money borrowed to pay what the vendors would consent to receive from their deluded victim. Yet all this, in his meekness and piety he could bear, if the calamity would snatch his son from the fatal whirlpool. But, alas! such is the lottery mania, that in his settlement with the vendors, he procured either by purchase or gift, another ticket, which has since drawn a prize, netting him, as I am informed, when expenses are deducted, \$179 cts.; full enough to encourage him in the belief, that he may one day draw the highest prize. O when will the community awake to a due sense of this most demoralizing and destructive business, and frown it out of existence! The wretchedness it spreads in families; its ruin of young men; its intimate connection with idleness, intemperance, fraud, profligacy, gambling in other forms, and with parricide and suicide, make it one of the greatest curses in society. It is legalized piracy upon human industry, and human happiness. Yet most of our respectable newspapers weekly give their columns to its delusive advertisements. These advertisements attached to a "little fat booby, grinning over a bag of dollars" with a label in his mouth—"Nothing venture nothing have," allure the young, the poor and the ignorant to most certain ruin. And can the editors of these papers be innocent? No, they cannot. They must know that these advertisements are part of a system of swindling; that the vendors themselves acknowledge that there are many of their fraternity who are in the habit of publishing a long list of fictitious prizes said to be sold by them, to attract strangers to their offices. They cannot therefore be innocent. If they would cease to advertise this worst species of gambling would go down. Where then is the Editor that will not do it. Yours, &c. JOHN MARSH.

P. S.—I have just heard of another young man in the place, with a wife and three children, who had involved himself at the same office to the amount of 350 dollars for tickets, and who paid 50 dollars; assuring the vendors that it was all he had; which sum they accepted. How many more there are here and in other towns thus wasting their all, is known only to the vendors and their suffering families.

The Rev. Joel H. Lindsey has received a unanimous call from the Park street Church, Boston, to become their pastor. It is expected he will accept.

Temperance Reform.

TEMPERANCE.

Observations on the Traffic in Ardent Spirits.—By B. F. Butler, of Albany, N. Y.

I. The Traffic disadvantageous to the Public.—Because, Ardent Spirits are absolutely useless to the consumer.

At the first blush, it would seem that a business giving employment to so many individuals and producing such an amount of profits, could not be otherwise than advantageous to the nation. Its value, however, like that of every other branch of commerce, must depend entirely upon its results.

If we look at its results, it will be found that it tends more than any other known cause—more than all other known causes put together—to diminish the sources of national wealth, and to check the progress of industry and improvement.—For

1. All this immense amount of capital, and this great number of individuals, are employed in producing and furnishing an article utterly useless to the consumer; out of whose pockets the whole is paid for.

Ardent spirits do not, like bread or other food, or milk or other liquids that might be named, contribute to the support of animal life. There is no nutriment in spirits. This has been repeatedly shown, by analysis and experiment.

Ardent spirits do not promote the health, nor increase the physical or mental energies of the consumer. The nations of antiquity; our ancestors before and after their emigration to this continent; the inhabitants of the south of Europe and of Mahomedan countries; and the wild men of our forests, are so many proofs that perfect health may be enjoyed without ardent spirits.

There are many articles of food, and particularly some liquors which are in common use, such as tea, coffee, wines when unadulterated, and other fermented liquors, which are not, strictly speaking, necessities, but which contribute to the support of life, and when used in moderation add more or less to its comforts.—These articles, by a very easy natural process may be prepared for the use of man; and the money expended in procuring them; so long as it does not exceed the limits imposed by moral and prudential considerations, is well and usefully applied. These articles, though not absolutely necessary, are useful.

But the expenditure of money for ardent spirits, is not to be defended on this ground. They are not like delicacies to which we have alluded, merely unnecessary. They are absolutely worthless, because they not only do not benefit, but they positively injure those who use them.

On that point, the testimony of the medical profession is entitled to implicit confidence. They concur in saying, that spirits are not only useless but injurious to persons in health; and they give plain and satisfactory reasons for this opinion. Their testimony is also disinterested; or rather, given against their interest; for a great proportion of their business comes, either directly or indirectly, from the use of spirits. Why then should not their evidence be credited?

More than this. Within the last five years, a great number of persons, who had in former times, been in the habit of using ardent spirits have given up that habit. Of these persons there are probably 200,000 in the state of New York, and twice that number in the United States. They all unite in saying, that since they adopted the principle of total abstinence from spirits, they enjoy better general health, sounder and more refreshing sleep, and greater mental and physical vigor—to say nothing of a more quiet and manageable temper—than they ever experienced from the most judicious use of alcohol. Why should not their testimony be believed?

They are men of like passions with the rest of their species. They belong to every class of society. They are most of them intelligent and accurate observers of human nature, free from prejudice or passion, and perfectly qualified to speak with accuracy of a matter which speaks so exclusively to their own consciousness. If any reliance can, in any case, be safely placed on human testimony, this would seem, above all others, to be that case.

They are engaged in every variety of pursuit and exposed to every variety of circumstances. Some of them are sailors; and they have endured all the hardships of their severe mode of life, without the aid of spirits. Others are employed in agriculture, and without rum or whiskey have toiled under a burning sky and in the depths of winter; and others again are manufacturers or mechanics, some of whom are engaged in callings that are not laborious but unhealthy. Many belong to the different professions, and other sedentary pursuits.

With one voice they assure us, that they have found by experience, that spirits are entirely useless; and not only useless, but that they enjoy better health without, than with them. We ask again, why should not their testimony be believed?

But there are some, whom neither the evidence of ancient or modern nations; nor that of the medical faculty; nor that of the cold water men; will satisfy. They have used spirits for many years, and, as they think, with evident advantage to their physical and mental health. And they prefer their own experience to the assertions and even to the experience of others; a principle, perhaps which, as a general rule, is not to be disapproved.

But have they in fact any experience on the subject? Have they ever abstained for six months or a year, from the use of spirits, so as to be able to speak with accuracy, as to the comparative advantages of the two modes of life? If they have not done so, they have only half the knowledge which is essential to the forming of an accurate opinion.

Let them deal fairly with the subject, and with their own understandings. To do this, they must abandon the use of spirits for a time long enough to overcome the sensations of uneasiness produced by a change of habits, and to give the new system a fair trial. After making such a trial, unless there be something very different in their constitutions, from those of the rest of mankind, they will find the experiment easy and the result beneficial: and then their testimony will be added to that which now fills the records of the temperance associations.

At all events, until this experiment shall have been made, and with a different result from that which has hitherto attended it, it may be considered as established by the highest evidence, that the article created and furnished by this traffic, at such an immense cost to the people of this country, is entirely destitute of all real value. If this be so, then all the money that is paid for it, over and above the revenue and profits derived from it, is precisely as much lost to the community, as if it were thrown into the ocean. This is the first item to be charged against the traffic.

Without going, at present, beyond this single item, let us see how the account will stand. The annual profits and revenue, for the state of New York, were estimated in our last number, at \$1,200,263, and for the United States, at \$9,845,592, which were to be deducted from the amount paid for spirits, estimated at \$4,500,000 in this state; and \$37,500,000, in the United States. Annual balance against the state of N. York, by means of this traffic, \$3,300,735; against the United States, \$27,654,408.

Let it be observed too, that this enormous loss results from the use of spirits considered merely as worthless; independently of all the evil consequences to health, life, and morals, which are produced by the

use of them. That is, if the article be destitute of all utility, and is the true character of ardent spirits,—then, although it may be entirely harmless in its effects on the mental or physical system, yet the money spent for it, after deducting so much as may remain in the pockets of the producers and venders, in the shape of profits, is a clear and certain loss to society.

This however, is not the whole loss which the public sustain, from the consumption of articles destitute of real value.

The money wasted was a part of the capital of the nation, which had been absolutely destroyed; and the destruction of so much capital involves also the destruction of a corresponding amount of industry.—More than this—the capital thus wasted might have given aliment and vigor to branches of industry which would have yielded a large profit; so that it is not only the loss of so much capital and industry, but also of the profits which might have been made by its advantageous employment.

In other words—besides the amounts above stated, the nation loses the interest of \$27,000,000, and the State that of \$3,000,000, annually; and each loses, also, the profits of the industry which the principal sums might have put in motion.

Again—As the article in question is entirely worthless, the consumers lose all the money they pay for it. The consumption, to them, has been emphatically and injuriously unproductive. The article for which they have paid their money, had produced to them nothing which, in any point of view, can be considered an equivalent. The amount paid by them—\$4,500,000 a year, in this State, and \$37,500,000 in the U. States—is, to them, a total loss; and though the whole amount is not lost to the public, because a portion remains in the shape of revenue and profits, yet it is certain that a serious public injury must result, independently of the losses above mentioned, from the great diminution of capital in the hands of the consumers.

Once more—As the capital of the nation has received no actual accession from the capital and labor of the various individuals employed in the traffic, we are bound to pronounce of the whole, that it has been misapplied—most injudiciously misapplied. Those individuals may have been very industrious in their business, and very economical in preserving the fruits of it; but after all, they are the most unproductive of all laborers. The more constant and successful their employment may be, the greater is the loss to society.

These views will all derive additional force from the consideration, that the article produced and furnished by the traffic in question, is not only destitute of all actual value, but *fatally injurious*—a point to which I shall proceed in my next number.

N. Y. Standard.

Rum and Poor Taxes.—A correspondent asks, "Would it not be policy to make an effort, to have our legislature put a tax upon all the spirits consumed in the state, to be paid by the vender, and appropriated to the support of the poor in the several towns? Should you consider an effort of this kind prudent, could you not commence it in the Chronicle by turning the attention of the community to it?"

We do not think it best for us to make any effort; but if others choose to make one, we have no objection. We can see no *injustice* in a law which should compel those who get money by making paupers, to bear the expense of supporting all they make. We do see plain injustice in an arrangement which enables a few men to get rich, by a practice which burdens the whole community with heavy taxes. What is expedient, and how the evil is to be met, we leave to those whose business it is to settle such questions.

Pt. Chron.

Revivals.

[From the Christian Index.]

CHESTERVILLE, S. C. Sept. 25th, 1832.

Dear Brother Brantly.—It is good to record the merciful doings of God to the children of men. And tho' the human mind, in its thirst for novelty, is apt to attach less value to an account of what is of almost every day occurrence, I cannot refrain giving you a short account of several seasons of divine mercy, in which the saints of the Lord have been revived, and many of the impenitent and guilty of our race brought to the enjoyment of spiritual life in Christ. Since my last I have labored on with Brother Davis, of Fairfield, and Marshall and Keeney, of Columbia, at two camp meetings, where we had abundant cause to bless the Lord, who gave energy and efficacy to his word. The first of these meetings was held near Winsborough, in Fairfield; the other near this place. We spent two Sabbaths at each meeting—the first was blessed by the hopeful conversion of about 105 persons—47 of whom were immersed during the meeting—the rest, I believe, have since the meeting connected themselves with the churches in their vicinity. At the second meeting we witnessed the joy, and heard the experience, of 86 persons—68 of whom were baptized during the meeting. From this meeting Brethren Davis and Marshall attended a protracted meeting a few miles distant from the camp ground, where their labors were blessed by the conversion and baptism of 27 or 28 more. The whole time occupied in these meetings was about one month. Eternity alone can unfold the good resulting from that month's labor. O that every month of my life could be spent like that—it would then be full of usefulness, and full of happiness. But it pleased the Lord, at the conclusion of the second camp meeting, to afflict me with another severe attack of fever, which has reduced me to a very low state, so that I have not been able to preach more than two or three times since.

I have reserved three months in the year to be devoted to preaching wherever the leadings of Providence may direct, and in the capacity of an evangelist rather than a pastor. And I would take the liberty of advising the same measure to every pastor where it is possible. From happy experience I can testify of the blessed effects of such a course.

Could not one half of the pastors of our churches reserve for their own disposal three months in the year, and form themselves into traveling bands of four ministers each, and so arrange their circuit as to give each church a protracted meeting of seven days. This might be done, admitting each minister regularly to supply four churches, which is not unfrequently the case in the country. The experience of God's readiness to bless the plain simple exhibition of divine truth leads me to believe, without a doubt, that each such meeting would be attended with a revival—which would more than compensate the churches for the absence of their minister for two or three months. I should be glad to see in your columns the views of some of my ministering brethren, particularly those of this State, and more particularly of the upper districts.

Your own views on the propriety and practicability of such a plan would be gladly received.

I am yours affectionately in Christ the Redeemer,
JOHN M. BARNES.

[From the Religious Herald.]

[SHILOH ASSOCIATION.]

James City, Madison Co. Va. Sept. 10, 1832.

Brethren Ball and Sands:—The Shiloh Association has recently held its annual session at Bethel Meeting

House, Culpeper, near this place. The information from the Churches generally was truly encouraging. There are nineteen Churches in our body, and most of them have enjoyed revivals or refreshing seasons within the present year, and 875 persons have been baptized since our former meeting, being an increase of 42 per cent. Never has our Association enjoyed so general a revival; never did she receive half so many members in one year before; and never have the prospects for a continuance and extension of this revival, been more favorable than they now are. Most of our ministering brethren have labored with great zeal in this good work. Elder William F. Broadbent, in particular, has devoted his whole time to the work of the Ministry, and has extended his labors into the bounds of the Ketaeton, Columbia, and Ebenezer Associations besides every part of our own Association, and his efforts in introducing and attending Protracted Meetings in which he was warmly seconded by Elder James Garnett and others, (though opposed by some) have been owned and blessed to the conversion of great numbers in all the country round about.

A protracted meeting has just been held, at Crooked Run, Culpeper, and it has been attended with a signal blessing. Elders James Garnett, Gordon, Mansfield, and Brother Cahmp C. Connor, and Hawkins, labored with affectionate zeal. The Church seemed earnestly engaged and many were brought to cry for mercy. Of a truth, the Lord was in the midst of the congregation and great numbers of young persons, and even small children, anxiously desired the prayers of God's people. Fourteen persons were baptized, and two more received before the close of the meeting; and I trust from the deep feeling and solemnity manifested, that this is but the commencement of a glorious work, in which many parents, who have long prayed for the conversion of their children, shall yet see them brought home to God. The practice of holding Protracted Meetings and of separating the penitent from the impenitent, for the purpose of asking the prayers of God's people in their behalf, which has been pretty generally practiced during the year past, seems to be a mighty instrument in the hands of God in carrying on the present revival. In every such meeting, that I have witnessed, a signal blessing has attended it. It is to be regretted, that any opposition should exist to means, so extensively owned and blessed of God.

In haste, your friend and brother in Christ.

WILLIAM SLAUGHTER, Jr.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In the period of apprehension and impending danger, the People of this Commonwealth, with a pious sentiment of confidence in the Divine Superintendence over the condition of Men, prostrated themselves, in penitence and prayer, before the Infinite source of all goodness, imploring protection and safety:—And now, in the day of their deliverance from affliction and the fear of evil, it no less becomes their sense of dependence upon ALMIGHTY POWER, to render the tribute of Acknowledgment, Gratitude and Praise, to the SOVEREIGN DISPOSER of events, the BENEFICENT GIVER of all their enjoyments.

With the advice and consent of the Executive Council, I, therefore, appoint THURSDAY, the TWENTY-NINTH DAY OF NOVEMBER NEXT, to be observed, throughout the Commonwealth, as a Religious Festival of THANKSGIVING to Almighty God, for the Bounties of his Providence, during the past year. And I invite the People

of every Christian Denomination to repair, on that day, in their respective Associations, to the Temples dedicated to the worship of the Most High, and, with the fervency of devotion, enkindled in hearts sympathizing with each other, under a full impression of the blessings which they have experienced, present their united offerings of Adoration, Homage and Praise.

May they be especially sensible to the manifestations of Divine care in the sure promise of Seed-time, and the unfailing product of Harvest,—and although some of the fruits of the Earth may this year be gathered in less than usual abundance, may they be thankful, that of every necessary to subsistence there is a competent supply for their wants. And more nearly and deeply touched with a contemplation of the awful visitations of a mysterious Providence, in the appearance and prevalence of a frightful disease, in many parts of our Land, may they rejoice in that out-stretched Arm of MERCY which has spared their lives, set bounds to the ravages of the destroyer, and is restoring the healthful countenances of the People, in places which have been afflicted with the Pestilence. In these, and unnumbered causes of Thanksgiving to God may they also see and recognize, through faith in the dispensations of his Grace, by the mission and ministry of our blessed Saviour, Jesus Christ, a Government of unerring Wisdom, infinite Goodness, and eternal Justice, over the Moral Universe.

And with Thanksgivings, may Supplications also, be offered to the Throne of Heaven, that our Beloved Country may rest in the smiles of a protecting Providence;—that the Union and harmony of the States may be disturbed by no destructive scheme of division; that the Department of the Government, and the Administration of the Laws may be maintained in their Constitutional independence, purity and power: that the great interests of the people may find security and permanency,—and that by a spirit of Patriotism and of public virtue, influencing the minds of the Citizens, and manifested in the exercise of their civil privileges, the precious inheritance of Free Institutions, which comes to us from our Fathers, may be continued to our enjoyment, and transmitted improved and confirmed to the latest Posterity.

Given at the Council Chamber in Boston, this nineteenth day of October, in the year of our Lord one thousand eight hundred and thirty-two, and the fifty-seventh of the Independence of the United States

LEVI LINCOLN.

THE SACRAMENTS.—The Christian religion is an institution of great plainness and simplicity; yet as men, forming a religious society, must have some outward rites of worship, and as proper emblems and representations naturally tend to promote meditation and excite devotion our Saviour has required the observance, *two positive rites*, by the name of the sacraments and called *baptism*, and the *Lord's Supper*.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 26th inst. Mr. Sherman Bradley, aged 42.
At Orange, on the 10th, widow Lydia Alling, aged 87.
At Boliver (Texas) about the 5th of Sept. last, Mrs. Mary Taylor Austin, wife of Captain Henry Austin, formerly of this town, aged 37.
At Hamden, on the 29th inst. widow Mary Goodyear, aged 85.
At Colebrook, on the 16th inst. Rev. Azariah Clark, aged 54.
At Durham on the 23d inst. Rev. Talcott Bates.
At Berlin, Mrs. Elizabeth Galpin, aged 47, wife of Mr. Caleb Galpin; Mrs. Sarah Stow, aged 42, wife of Mr. Charles M. Stow.

Poetry.

From the Sunday School Journal.

ODE,

To be sung at an Annual Meeting of a Sabbath School.

Behold the gardener toil and strive,
While hardened trees refuse to live;
Their crooked trunks will ne'er revive,
Nor barren boughs repay his care.
From them he turns to nursery now,
And lifts the tender plants to view;
Tall, straight, and beautiful they grow,
And early fruits begin to appear.

So in the garden of the Lord,
His laborers reap a rich reward,
If they his nursery regard,
And spread His truth with faithful hand.
While watering this his plant so dear,
No shame hath age or sex to fear,
For Christ our Saviour labors here,
And we stand forth at his command.

These are the plants of his own hand,
By love upheld, in ranks they stand;
With blossoms rich, their minds expand,
And show, in hope, the church to come.
'Tis God's own work, and faith approves
A work so like a Saviour's love,
And rich will be its fruit above,
When we these children meet at home.

Then let this field, still spreading wide,
Be filled with laborers side by side,
Who boldly breast the swelling tide
Of infidelity and vice.
A glorious field! in this we view
A field of love and victory too,
Where Virtue, Faith, and Hope shall grow,
And Infant, Youth, and Age rejoice.

Providence, R. I.

MAKING DRUNKARDS.

The Rev. Mr. W. a missionary from one of the West Indian Islands, had come to Philadelphia to place himself under the care of Dr. Rush for an affection of the chest, attended with obstinate hoarseness. For relief the doctor had put him upon the use of garlic. The Rev. Mr. W. was one day on a visit at my house, and the doctor coming in, asked his patient how he was. He replied that he was better. "But," said he, "doctor, I wish you would permit me to steep the garlic in a little Geneva." "No, sir," said he, "I cannot. No man shall ever look me in the face in the day of judgment, and tell the Almighty that Dr. Rush made him a drunkard."

Ade. & Jour.

DEATH.

Dr. Rush once told me that it was his opinion that the intercourse of the saints commenced with happy departed spirits in death; that he had once stood for hours by the bed-side of one of his patients who was dying in the full triumph of faith, and who declared she saw herself surrounded by heavenly spirits, and during the same period she sung in the most heavenly strains he ever heard. He supposed that when the Old Testament speaks of the spirits of the saints being 'gathered to their fathers,' more is meant than merely passing into the state of the dead. He thought that in the article of death the spirits of the just began to mingle, and congregate together. id.

Clerical Anecdote.—A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged negro servant who overheard what was said, made the reply, 'Massa, go where there is the least money and the most devil.' He took the advice, and was made the happy instrument of uniting a distracted church, and converting many souls to Christ.

TRUE BRAVERY.—True Bravery is sedate and inoffensive; if it refuses to submit to insult it offers none; begins no disputes, enters into no needless quarrels, is above the little troublesome ambition to be distinguished every moment, it hears in silence and replies without envy; fearing no enemy and making none and is as much ashamed of insolence as of cowardice.

DUTY.—When we act according to our duty, we commit the event to him by whose laws our actions are governed, and who will suffer none to be finally punished for obedience. But when in prospect of some, whether natural, or moral, we break the rules prescribed to us, we withdraw from the direction of superior wisdom, and take all consequences upon ourselves.

[For the Religious Intelligencer.]

NEW FIELD OF USEFULNESS.

An agent of the American Tract Society, Mr. EBENEZER MC DOWALL, recently visited "the Pines" in New Jersey, and finding in many a reluctance to unite in Auxiliary Societies, resolved to attempt the sale of the Society's bound volumes, particularly the Saint's Rest, Call to the Unconverted, Rise and Progress, and Persuatives to Early Piety. His success far exceeded his expectations. The volumes were found attractive, and much eagerness was manifested in many places, to obtain them at the Society's low prices. In a few weeks he sold not far from 700 volumes, receiving in cash for the same, \$282 45.

Is not here a new field of usefulness opened? There are many men of devoted piety, who, though unauthorized to preach the gospel, might go forth into almost every portion of our country, and by such means as this, accompanied by religious conversation and other efforts, might accomplish great good. Should this meet the eye of such individuals, who, for the sake of honoring Christ in the salvation of men, desire thus to consecrate their efforts, and who can produce satisfactory testimonials, information of the same may be given to the Secretary of the Society; 150 Nassau Street, New York.

NOTICE.

We are requested to state that the protracted meeting proposed to be held in Cheshire on the first Tuesday in November, is for the present deferred.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 2d. 1832.

Capt J. W. Mills, West Hartford Ct.; Harvey Rowe, Fair Haven, Ct.; Jesse Birchard, Middletown, Pa.; Elisha Smith, Winchester, Ct.; J. Hayes, Esq. Madilla, N. Y.; A. Judson, Stillwater, N. Y.; N. H. Smith, Zanesville, Ohio; Rev. S. Berditt, Camden, S. C. Rev. M. Gilbert, Rome, N. Y.; J. Tyler, Hartford, Pa.

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